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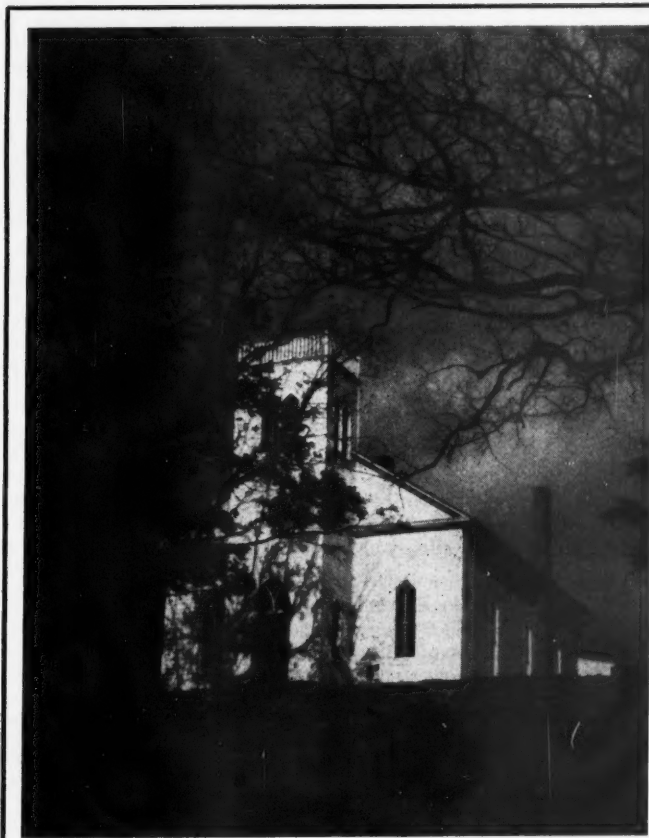
DEFENDER

Magazine

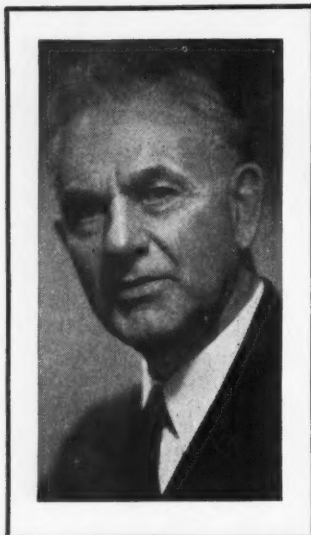
February 1952

Volume 26

Number 10



GERALD B. WINROD ★ EDITOR



THE FLOOD

THE STORY
Of Dr. Alfred M. Rehwinkel's
~~~~~New Book~~~~~

**D**R. ALFRED M. REHWINKEL, an instructor in Concordia Theological Seminary . . . St. Louis, Missouri, has written a book on the Great Deluge that will be appreciated by best Biblical scholarship. He collects the facts of geology, archaeology, history and Scripture under one heading.

The material presented represents years of patient research and study, originally used in lectures before Church and college groups across the Nation. Popular demand for the information in printed form explains the appearance of this attractive volume — illustrated with 47 plates, beautifully printed on heavy, enamel paper. The publishers have not skimmed in producing a distinctive book.

It may be said, without fear of successful contradiction, that nothing more satisfying on the subject has appeared in our generation. The 20 chapters are written in dramatic, popular style which holds reader interest from the first to the last.

Dr. Rehwinkel is a courageous and articulate champion of evangelical Christian truth. He has served as missionary and pastor; has held the chair of History at Concordia College, Edmonton, and was president of St. John's College, Winfield, Kansas. He holds an A.B. from the University of Alberta, Canada, 1916; an M.A., 1918, B.D., 1919 and in 1947 the LL.D. degree was conferred upon him by Valparaiso University. He has been, for several years, Professor of Theology at Concordia Seminary in St. Louis.

★ ★ ★

**T**HE FLOOD was an earth-shaking catastrophe, which left an indelible

impression upon the primeval world. There are many reasons why a right understanding of the event is a matter of importance to modern man. Dr. Rehwinkel cites a few:

(1) Next to Creation, the Flood is the greatest event in the history of our earth. It marks the end of a world of transcendent beauty, created as a perfect abode for man . . . and the beginning of a new world, a mere shadowy replica of its original glory. "No geologist, biologist or student of history can afford to ignore this great catastrophe."

(2) The Flood occupies a prominent place in Scripture. It is given more space in Genesis than the story of Creation. "Jesus and the Apostles refer to it in the New Testament."

(3) Scoffers make the Flood a butt of ridicule. The conflict had its origin in the rise of evolutionary geology. Young students from Christian homes are frequently shocked the first time they hear unbelieving teachers speak disparagingly of Noah's experience.

"Other difficulties arise, and before long skepticism and unbelief have taken the place of childhood faith, and the saddest of all tragedies has happened." *The Genesis narrative must therefore be defended and its validity demonstrated.*

(4) Christians see in the Deluge a prototype of impending judgment upon the earth. "As the first world perished by water, so this present world shall be destroyed by fire. And as this second

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world emerged from the Flood stripped of its original glory, so shall emerge from the fire of Judgment a new heaven and a new earth cleansed of sin and restored to a perfection which shall transcend even its original 'glory.'

★ ★ ★

**D**R. REHWINKEL uses Genesis 1:31 as the key to his first chapter, "The Physical World Before the Flood" . . . "And God saw everything that he had made, and, behold, it was very good."

The average reader will be taken by surprise as a picture of the high order of civilization, existing in the antediluvian period, opens before him. The expanse of time covered, the amazing increase in population, astronomical facts and man's living conditions . . . combine to contradict the narrow, circumscribed concept generally entertained by Bible students.

What God pronounced good, was good in the absolute. "God had created a perfect abode for man, the crown of His creation. It is true that sin came into the world, and with it sin's blight and curse, but their effects were not immediately apparent."

Man fell and death resulted. But his body defied death for nearly a thousand years. Sin was present, but Creation's original glory did not quickly depart.

It is not speculation to speak of the original world as a paradise. Fossil remains found in every part of the globe prove the existence of a uniformly mild climate. The ablest geologists concede this fact.

Dr. Rehwinkel discusses the three foremost theories which seek to account for the tropical climate that embraced the entire earth, including the poles. It was a world rich in plant and animal life, full of spring-like loveliness, capable of supporting a population many times that of our day.

In Sunday School literature, the stories of the Fall, Cain, Abel and the Flood are usually introduced in rapid succession. This leaves an erroneous impression of the first world's duration.

The Author points to an exact chronology of this age in Genesis 5, confirmed by genealogies in the Chronicles and the Gospel of Luke. From these tables, he demonstrates that the pre-Flood world actually existed 1656 years.

If men of the twentieth century were to turn back 1656 years, they would find themselves living in Roman times,

—Turn to Page 18.

# DEFENDER MAGAZINE

## THE KHAZARS COME TO AMERICA

*"I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Revelation 2:9.*

**K**HAKAN BULAN, an oriental chieftain who ruled over a territory in what is now a part of southern Russia, had 4,000 of his men circumcised during the middle of the eighth century. Thus his tribe embraced Judaism as their religion.

The *Universal Jewish Encyclopedia* says that Bulan "called upon the representatives of Judaism, Christianity and Mohammedanism to expound their doctrines before him. This discussion convinced him that the Jewish faith was the most preferable, and he decided to embrace it. Thereupon he and about 4,000 Khazars were circumcised; it was only by degrees that the Jewish teachings gained a foothold among the population."

Professor H. Gratz gives further details in his book, *A History of the Jews* (published by the Jewish Publication Society of America):

"A successor of Bulan, who bore the Hebrew name of Obadiah, was the first to make serious efforts to further the Jewish religion. He invited Jewish sages to settle in his dominions, rewarded them royally, founded syna-

gogues and schools, caused instruction to be given to himself and his people in the Bible and the Talmud, and introduced a divine service modeled on the ancient communities.

"After Obadiah came a long series of Jewish chagans, for according to a fundamental law of the state only Jewish rulers were permitted to ascend the throne."

Descendants of these savage Judaized Khazars, known today as Jews, were destined to set the world on fire by fomenting an international revolution, starting with modern Russia.

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**O**THER RACES, differing widely from the Khazars, also rose in the vast areas now known as Russia.

Viking warriors pushed from the regions of the Baltic Sea, into the

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low hills west of Moscow, during the Middle Ages. Archaeological discoveries show that Northmen spread out in all directions . . . south of Lake Ladoga, and west of the Kama and Lower Volga rivers. Permanent settlements were established.

These immigrants from the North and West, known in history as "the Russ," were related to the Swedes, Angles and Northmen. They organized a state, known subsequently for their name, as Russia.

The Russ and Slav were related stock, their languages being of Indo-Germanic origin.

Christianity became their official religion, introduced by Greek Orthodox Missionaries in the latter part of the ninth century. According to the *Encyclopaedia Britannica*, the Northmen were absorbed into the Slav population.

Meanwhile, the Khazars extended their power up the Dnieper Valley and took Kiev, which the *Universal Jewish Encyclopedia* says "was an important trading center even before becoming, in the 10th century, the capital of a large recently Christianized state."

Many Russ and Slav people had settled in Christian Kiev, and motivated by currents of enlightenment, were looking West for guidance instead of toward the Khazars and East. Leaders of their government married into several European houses, a system that continued to exist down to the days of Nicholas II, the last Russian Czar.

Slavs and Khazars engaged in constant warfare. Finally, in 1016 A.D. the Khazar government was destroyed . . . but members of their race remained in many of the Slavic occupied territories, becoming a veritable fifth column.

Judaized Khazars and invading Mongols under Genghis Khan later manifested common interests. Perpetual conflict between Slav and Khazar became a historical fact.

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## 4 . . . Defender

"From its earliest times the policy of the Russian government was that of complete exclusion of the Jews from its territories. For instance, Ivan IV (reign, 1533-1584) refused to allow Jewish merchants to travel in Russia." —*Universal Jewish Encyclopedia*.

The basic reason for the conflict between the two groups was ideological, not racial. Rabbis, given ruling rights over the Khazars, brought with them the anti-social, criminal document known as the Babylonian Talmud.

Thousands of synagogues built in the Khazar khanate, were presided over by imported rabbis and their successors, who dominated the political, social and religious thought of their people.

Professor Grätz says: "The Talmud must not be regarded as an ordinary work, composed of twelve volumes; it possesses absolutely no similarity to any other literary production, but forms, without any figure of speech, a world of its own, which must be judged by its peculiar laws . . ."

It is a significant fact that so many leaders of the Russian revolution (and the country's present rulers) are sons of, or otherwise related to, Jewish rabbis.

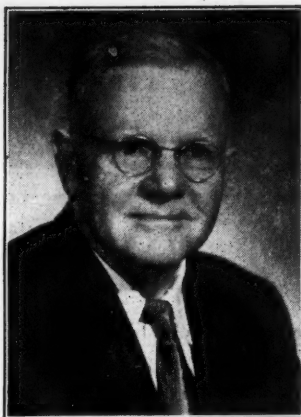
★ ★ ★

**T**HE READER will be interested to know from what source these facts, and those that will follow, are being garnered. The answer is —

Dr. John Beaty's 268-page volume just published, entitled, "The Iron Curtain Over America," (price \$3.00, Defender Publishers).

He says: "As time passed, it came about that these Khazar people of mixed non-Russian stock, who hated the Russians and lived under Babylonian Talmudic law, became known in the western world, from their place of residence and their legal-religious code, as Russian Jews."

Dr. Beaty served for five years with United States Military Service in World War II. He is presently an instructor at Southern Methodist University at Dallas, Texas.



DR. JOHN BEATY

In 1926, he accepted an assignment by the Albert Kahn Foundation to travel through 29 countries and report on world affairs. He carried letters of introduction to heads of governments and other leaders. Returning home, his books containing information vital to the welfare of the American people, were blacked out by the censorship which exists in newspaper offices and elsewhere.

The Introduction to "The Iron Curtain Over America," says: "In 1940 — as our President was feverishly and secretly preparing to enter World War II and publicly denying any such purpose — the Author, a reserve captain, was 'alerted,' and in 1941 called to active duty in the Military Intelligence Service of the War Department General Staff."

In 1942 he became a major and was one of the two editors of the daily secret "G-2 Report," issued each noon to give persons in high places, including the White House, the world picture as it existed four hours earlier. In 1942 he was promoted to lieutenant colonel.

Much more might be written, establishing Dr. Beaty as an authority before the reading public, but in the economy of space the foregoing must suffice — except to remark that he holds an M.A. from the University of Virginia, a Ph.D. from Columbia University, supplemented by postgraduate work at the University of Montpellier, France.

**T**HE YEAR 1613 found a group of Russian nobles engaged in constructing a stable government. The blood of grand dukes of Kiev and Moscow flowed through their veins. They chose Michael Romanov for the office of Czar.

There was no change in attitude toward the Judaized Khazars who, cursed by Talmudism, rejected Christianity and scorned Russian civilization. Professor Grätz says: "Peter the Great (reign, 1682-1725) spoke of Jews as 'rogues and cheats'."

The Romanov dynasty came to a tragic end in 1917, when Judaized Khazars assassinated the royal family in a Siberian cellar.

Like their Slavic overlords, the Khazars established various relationships inside western nations, particularly Germany. Finally, in the middle of the eighteenth century, a German Jewish scholar and philosopher by the name of Moses Mendelssohn suggested a plan for relaxing tensions between Jews and non-Jews.

He called his plan Haskalah, which may be rendered "enlightenment." It provided for leading the Jewish people "out of this mental ghetto into the wide world of general culture without, however, doing harm to their specifically Jewish culture." Among other things, he wanted the Jews of Germany to learn the German language.

His proposals struck at the heart of Talmudic control, whereby leaders of Jewry have, through the centuries, kept the race under severe domination.

Mendelssohn asked that the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) be recognized as the source of supreme authority, instead of the Talmud. Thus he offered his people a portion of Scripture upon which both Christians and Jews could agree.

These views were also developed in Russia by Isaac Baer Levinsohn. He and another Jewish scholar, Abraham Harkavy, expressed "the opinion that Russian Jews hailed not from Germany, as commonly supposed, but from the banks of the Volga," says Jacob Raisin

### THE IRON CURTAIN OVER AMERICA

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in a book published by the Jewish Publication Society.

Raisin also refers to Russian Jewry as having been a "state within a state." With the appearance of Communism they became the state!

Jewish opposition to the Haskalah movement of good will and mutual understanding was fanatical in both Germany and Russia. Its sponsors were persecuted and branded traitors.

Judaized Khazars tried constantly, from 1613 forward, to undermine and destroy the government of Russia. Not until 1917, working with members of their race in other countries, did they succeed.

Ironically, they were not able to achieve their objective until Nicholas II introduced his "liberal reforms," giving them greater privileges than ever before enjoyed. Thinking to abate their hostility, he sealed the fate of his country.

Dr. Beatty says: "Various elements of this restless, aggressive minority nurtured the amazing quadruple aims of international Communism, the seizure of power in Russia, Zionism, and continued migration to America, with a fixed purpose to retain their nationalistic separatism . . . Hordes of Jews, some of them highly educated in Russian universities, migrated to other European countries and to America."

★ ★ ★

**THE FIRST CHAPTER** of "The Iron Curtain Over America" also shows how Communism and Zionism stemmed from the same source.

Following the collapse of Haskalah, the first Jewish international assembly convened on November 6, 1884, at the town of Kattowitz, near the Russian frontier.

From this small beginning, forces of destruction were released which have fanned fires of hate, produced two world wars, ignited a spirit of revolution through the earth, destroyed millions of lives, placed Christianity on the defensive, dislocated the political and economic structure of the nations . . . and the end is not in sight.

"The great hour of freedom struck on the 15th of March, 1917," says Raisin, "When Czar Nicholas' train

was stopped and he was told that his rule was at an end."

Lenin appeared suddenly on the scenes, after his exile in the Bronx (New York City) and elsewhere. The Germans, not realizing that he would be anything more than a trouble-maker for their World War I enemy, Russia, passed him and his party of about 200 in a sealed train from Switzerland to the Russian border.

Out of a list of 165 names published, 23 were Russian, 3 Georgian, 4 Armenian, 1 German and 128 Jewish. About the same time, Trotsky arrived from the United States, followed by 300 Jews from the East Side of New York.

The frightening part of this opening chapter (of "The Iron Curtain Over America"), is where Dr. Beatty shows how Khazars have succeeded in gaining control of western governments, as well as Russia — **INCLUDING THE UNITED STATES.** The only word that describes the situation is *conspiracy, international conspiracy!*

He traces the ancestry of Zionist, Communist and New Deal leaders back to Khazar Jewry. Reference is also made to "United States Jews of Eastern European origin or influence" transmitting "atomic and other secrets to the Soviet Union."

Dr. Beatty does not hesitate to give names, and describe the activities of those at Washington and elsewhere in government posts, whom he believes responsible for perverting the American system.

He speaks of Sidney Hillman, son of a Russian Jewish rabbi ("clear everything with Sidney," said Franklin Roosevelt) . . . former Supreme Court Justice Brandeis . . . Vienna-born Felix Frankfurter . . . Lee Pressman, David Niles and dozens of others.

Dean Acheson is described as a former "law clerk of Justice Louis Brandeis" and protégé of Felix Frankfurter.

Midnight, November 16, 1933, is recorded as a tragic date on the American calendar. It was then that Franklin Roosevelt sat down with Jewish Khazar Maxim Litvinov (Soviet Foreign Commissar) and signed papers, establishing diplomatic relations with Moscow. "Dean Acheson and Henry Morgenthau had done the spadework."

We read: "It was known in 1933 that Stalin and his Soviet regime was be-

ginning to topple, and only its diplomatic recognition by the President of the United States — and a subsequent vast economic subsidization — would make it possible to continue to control the Russian people and expand the Soviet's treacherous socialistic activities throughout Europe, Asia — and America."

★ ★ ★

**A**S PREVIOUSLY suggested, this review has been edited out of the first chapter of "The Iron Curtain Over America" . . . and should therefore be regarded only as a short introduction to a truly epoch-making volume.

We have looked into the contents through only one window (chapter), whereas there are a total of nine.

A roar of protest will go up against Dr. Beatty and he may expect to be smeared beyond recognition. But truth is on his side . . . and truth has a way of triumphing in the end.

Christians and all other patriotic Americans need to read what he has written. They should lose no time in ordering the book and circulating it among their friends and neighbors.

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## ABOMINATIONS IN THE CHURCH

Dr. Oswald J. Smith  
People's Church ... Toronto

**I**T WAS through reading chapters eight and nine of Ezekiel's prophecy that I came to visualize in concrete form, certain abominations which are robbing the modern Church of its strength.

"Hast thou seen this, O son of man? Is it a light thing that they commit the *abominations* which they commit there? ... O son of man! turn thee yet again, and thou shalt see greater abominations than these."

Many a good man, loyal at heart to the vows of the Christian ministry, is sickened by what goes on about him, passing in the name of organized religion.

Do not misunderstand me. All churches are not alike. There are spiritual groups everywhere, immune to the abominations against which I speak.

### RELIGIOUS POLITICS

There is no greater menace to the program of the Church as authorized by its Founder, than religious politics. I know of no denomination that has escaped.

Positions must be filled. Leaders have to be chosen. But I deny that wire pulling and "back scratching" is ever warranted.

Office seeking is a dangerous ambition. It seldom fails to kill spiritually. I have seen it transform humble men into ecclesiastical autocrats. Political power often becomes a treacherous weapon.

Where politics rules, people try to please those in authority, thinking thereby to win favors. Voting delegates are courted at the expense of conscience and personal integrity.

It's wrong, friends! The whole scheme is contrary to what we read in the New Testament.

How was Matthias chosen for the office vacated by Judas? How did the first Church at Jerusalem choose its seven deacons? How was Paul and Barnabas "separated" by the Church at Antioch for a special missionary tour? Read the record. There was no wire pulling. The Holy Spirit was consulted.

Better a thousand times to trust God. If He sees that one of His servants can hold a high office and be true, the Holy Spirit can bring it to pass. But to be put in office, without divine sanction, can only bring harm to the Church.

"Seekest thou great things for thyself? Seek them not." Jeremiah 45:5.

### FOR FILTHY LUCRE'S SAKE

Among the greater abominations must be placed that of a commercialized ministry. How a servant of the Lord's can set a price on his ministerial labors, I am at a loss to understand.

To harmonize such a procedure with even their own teachings, let alone the Word of God, is impossible. How can a true servant of Christ regard the Church that offers the largest stipend a *call* to be accepted?

Paul was invited to preach in Macedonia. It is beyond the range of our imagination to think of him composing an answer like the following:

"Dear Brethren:

"Doubtless you recall the invitation you extended me to come over into Macedonia and help the people of that section. You will pardon me for saying I am somewhat surprised that you

should expect a man of my standing in the Church seriously to consider a Call on such meager information.

"There are a number of things I should like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

"First of all, I should like to know if Macedonia is a circuit or a station. This is important, as I have been told that once a man begins on a circuit it is well-nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the Call.

"There is another important item that was overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive course of training; in fact, I may say with pardonable pride, that I am a Sanhedrin man — the only one in the ministry today.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive.

"I have worked myself up to a good position in the Asiatic field and to take a drop and lose my grade would be serious.

"Nor can I afford to swap 'dollar for dollar,' as the saying is among us apostles. Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the Church well organized?

"I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a very favorable impression on the Church at Jerusalem. If it will help with the board at Macedonia, you might mention these facts, and also some of the brethren in Judaea have been heard to say that if I keep on, in a few years I may have anything in the gift of the Church. For recommendations write to the Rev. Simon Peter, D.D., Jerusalem. I will say that I am a first-class mixer and especially strong on argumentative preaching.

"If I accept the Call, I must stipu-

—Turn to Page 8.

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As husband and wife, as babies, old men, with a memory, with a body requiring food? I'll stop. You read it.

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—CAN THEY SEE US?

Yes. Don't believe me. Scripture.

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His origin? How did sin begin? A real person? Why armor to withstand him?

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Christians on the earth with Christ at that time. This is what it'll be like. It's thrilling.

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Food, drink and clothing provided before you came into the world. Get Bible facts, Christians.

33. THE RAPTURE  
Christian's greatest experience. Only a "few are chosen."

34. AT MIDNIGHT  
The "cry" tells it's midnight. Old Day has ended. New Day begins. We'll be on the earth. What'll it be like? Bible.

35. IN THE BEGINNING  
Here's how everything began. The Bible leaves out nothing. Amazing book. Rock-bottom knowledge.

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This question which trembling lips and anxious hearts have asked, can now be answered from Bible.

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"Imagine Philip," writes Dr. Arthur T. Pierson, "sending ahead a financial agent to secure proper remuneration for his evangelistic work in Samaria; or Barnabas, that son of consolation, charging so much a week for his ministry to new converts at Antioch; or Peter, hesitating at Joppa till he knew whether the fee for his visit to Caesarea would at least cover expenses and entertainment; or Paul taking a collection at Mars Hill to cover rent for his hired house at Rome! While it is lawful that they who preach the Gospel should live by the Gospel, that law may easily become a cloak for avarice."

"Teaching things which they ought not, for filthy lucre's sake." Titus 1:11.

### RITUALISM

What a change took place in that stylish New England Church, when the mighty A. J. Gordon experienced his transforming vision!

Formalism in worship can become an empty hull, devoid of spiritual content. God does not want show. He wants genuineness and sincerity.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" — not in form and ceremony. The tendency in denominationalism today is toward the ritual, rather than heart experience.

Simplicity of worship characterized the early Church. There were no luxurious buildings, no stained glass win-

dows, no special form or order of service. Everything was simple. The spiritual food served to the congregations was *not* predigested.

How different is our service of today! Paid soloists and quartets perform for us. Anthems that never have brought a soul to Christ are sung. A formalistic service is now the style. Ceremonialism and a ritualism that has developed into ritualism is the order of the day. A stiff, well starched service seems to be the aim. Great massive cathedrals, expensive church buildings, and large pipe organs are erected with money that many a mission field needs a million times more.

System in divine worship is necessary. But the moderate amount of form and ritual required should be regarded as a *means* of worship (an expression of the heart), rather than the *goal*.

"Having a form of godliness, but denying the power thereof: from such turn away." II Timothy 3:5.

### HEATHEN IN THE CHURCH

The idea of taking people into the Church, with the thought of getting them converted later, is wrong.

Definite acceptance of Christ as Saviour, a complete change of heart and life, a vital spiritual experience, were natural requirements for Church affiliation in New Testament times.

Today the standards are lower. Unregenerated Church members, unsaved deacons, stewards and elders, and even Sunday School teachers. Choir members who have never been born again. The president, vice-president, secretary and treasurer of the various societies and organizations, not Christians. Unbelievers on the official boards. A dead church, full of dead members who have never experienced the new birth. Sad picture! What a tragedy!

A large segment of the Church is being run by the world. The sight is sickening. Buildings dedicated for worship being used for worldly entertain-

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ment and as recreation centers, including even dances and card playing, by people bearing the name Christian but as ignorant of free grace as hottentots. What a sight, what an utterly nauseating sight!

If Christ was to come to earth today, His first act would be, in all probability, the cleansing of the temples.

There is supposed to be a sharp line between the Church and the world. The Christian life is a separated life.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

Finally, turning once more to Ezekiel's prophecy, we read: "Son of man, Go and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done."

There were some back in those days who sighed and cried over conditions about them. They lamented the abominations of their times.

May God give us more such people today — people who will sigh and cry, pray and use the influence they possess, to bring the Church back to its spiritual moorings.

The human race is facing destruction. Mankind has never looked out upon a darker future. This is no time for professed followers of the Christ to lower their banners. Their responsibility, in this uncertain hour, is very great.

Never has a spiritual Church been so much needed, to proclaim the Gospel to a weak and dying world. Are you, Christian friend, in the number of those who sigh and cry, over its abominations? If so, take hope, because we read: "Weeping may endure for a night, but joy cometh in the morning."

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# A FRANK MESSAGE WHICH DEMONSTRATES THE NEED OF SCRIPTURE DISTRIBUTION

\*\*\*\*\*

An unpleasant subject, relating to temptations flaunted at our service men — heretofore regarded as "untouchable," is now being openly discussed.

Lee Mortimer, a newspaper columnist, recently spoke on it, in a lecture before a large university, in a Middle Western State. A local newspaper reporting the meeting said in part:

"The gravest menace which confronts American youth in the armed forces today, is not on the battlefields of Korea but in the nation's own army camps," Lee Mortimer declared in an address last night.

"The menace to which I refer," Mortimer said, 'is the homosexual problem which has become appalling in recent months. The situation, coupled with the dangers incident to narcotic sales, put gambling far in the background.'

"Everywhere I went," he said, 'I found taverns adjacent to army camps catering to homosexual clientele. The serviceman, whose number is up in Korea, finds an end to his earthly problems. For the member of our armed forces who falls

prey to the homosexual, his worries have just begun.'

"Mortimer also discussed the prevalent use of drugs by the youth of America, particularly the smoking of marijuana by high school students. He stressed the importance of ascertaining the identity of the underworld characters who 'bank-roll' the narcotic traffic, in which he said profits are larger than those ever dreamed of by bootleggers of the past." (End of quotation.)

Mortimer advocates many things, with which we wholly disagree. In fact, we think that some of his books may foster the very evils that he condemned in the foregoing lecture. But, in this instance, he is right. Our boys are being exposed to unspeakable temptations.

This fact is an incentive to us, to put the Word of God in their hands. Chaplains are ordering our little book, "WORDS OF CHRIST," by the thousands of copies.

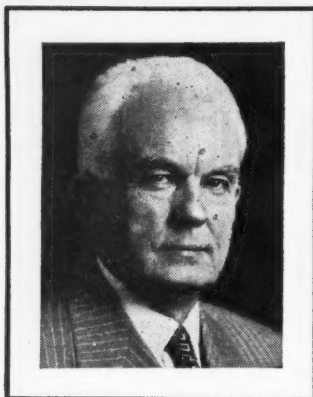
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## THE GREATEST SIN

Rev. A. Lincicome  
Gary, Indiana

**T**HE WORLD'S greatest sin is covetousness. What a wholesome world this would be if no one ever broke the Tenth Commandment, which says, "Thou shalt not covet." Locks on your doors would corrode with rust, and locksmiths would be turned into blacksmiths, and jails would be turned into gymnasiums, and courtrooms into community houses, and preachers and lawyers would all have to seek other employment.

Covetousness is mentioned oftener in the Bible than any other sin. It is classified with the grossest of sins, such as idolatry, adultery and fornication.

The spirit of covetousness is rampant. Men are no longer willing to pray, "Give us this day our daily bread." One man says, "Give me all the oil." Another says, he wants all the coal; another says, "Give me all the sugar," another, all the wheat, and still another wants all the steel.

Take covetousness out, and you will take all the strikes out, all the class hatred out, all the trouble that exists between capital and labor out. Take covetousness out, and you will take the liquor traffic out, the white slave traffic out, all the wars out. Yet you seldom hear a preacher lift his voice against this sin.

We fight the sin of pride, adultery, profanity, gambling and drunkenness with system and determination, and pass the sin of sins up. We load our guns for smaller game, shooting at chipmunks when we ought to be shooting at elephants.

Covetousness made Saul hold back the best of the flock; it made Lot pitch his tent toward the well-watered plains of Jordan; it caused Ahab to lie in order to get Naboth's vineyard; it made Achan steal the Babylonish garment and golden wedge; it made Ananias and Sapphira hold back part of the price, and made Judas sell his Lord for less than eighteen dollars; it made Adam and Eve pluck the forbidden fruit. Covetousness made the rich farmer pull down his barns and build greater, and sent his soul to perdition.

Covetousness is the rock upon which these eight persons went down, and it is significant to note that not one of them ever got up again. You have seen men go down over the sin of adultery and drink, and they have been restored, but did you ever witness any man who went down over covetousness, over the love of money, come back to God?

No wonder Jesus said, "Beware of covetousness, which is idolatry," for it is just one short step from covetousness to theft, but that step is as deep as hell.

### GETTERS AND GIVERS

The covetous man is a selfish man, and the selfish man is self-centered. The rich young ruler would have found real happiness, had he been willing to have lost himself "in others." Jesus said to him, "Sell all you have and give to the poor, and thou shalt have treasure in heaven," but he would not and went his way sorrowfully.

Had he done what Jesus recommend-

ed, he would have gone away rejoicing, for he would have lost himself in others. The ruler was a self-centered man and could not be interested in a remote good such as "treasures in heaven."

Heaven with its sun-kissed hills and jeweled walls, harps of gold, did not interest him. He said, "Take your heaven yonder, but give me a good time now, entertain me now, picnic me now, dine me now, wine me now, and take your heaven by and by."

Covetousness led Lot to make a wrong choice. For the sake of a few dollars Lot picked up his family and moved them into a moral desert. Lot did not seem to care how poor the Church was, just so the farm was good and rich. It was a good place to raise cattle, but a poor place to raise children.

The outcome of Lot's family might have been different, had Lot made a different choice. The same may be said of many a family.

If the father had only chosen Jesus Christ and supported the Church while the children were in their formative and imitative period, that sixteen-year-old daughter might not be on the road to maternity, and that eighteen-year-old boy might not be vomiting his way out the back door of some pauper-breeding liquor dive.

It is said that Zacchaeus took Jesus home with him. What if some men you can think of would take Jesus home with them? What would it mean? I'll tell you what it would mean; it would mean a happier home. It would mean that a miniature hell would be turned into a little heaven.

It would mean that the divorce soon to come to pass would be dropped. It would mean that those little boys that are stepping in daddy's tracks would

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be saved to a life of usefulness and put out on the world to be an asset rather than a liability.

The richest experiences cannot come to those who live for self, whose choices are based on covetousness. It can never come to the person who lives on the mean basis of appropriation, always getting and never giving, who gets all he can and *cans* all he gets.

Someone has divided humanity roughly and put them into two groups, namely, "givers" and "getters." The givers have learned that the best way to get from life is to give. They will give a friend more than they expect to get from him. They will put more into an organization than they expect to get out of it. They make friends for what they are and not for what they do for them.

The "getters" meet each new day with the thought foremost in their minds, "What can I get out of this day for myself?" Getters make friends for what they can get out of them. They will join an organization, even a Church, if they see any chance of getting something out of it.

But the "getters" are soon forgotten by what they get, while the "givers" are long remembered by what they give. The difference in "getters" and "givers" is the difference in a cistern and a spring. A cistern takes in everything and holds it, while a spring gives out everything and blesses.

### A RICH MAN'S MISTAKE

Our lives are not to be cisterns; they are to be channels. They are not to be "reservoirs; they are to be rivers." Of what value to the world is the one who lives for self?

He is a fruitless tree that cumbers the ground. The world will not be any darker when his light goes out, nor will it be any colder when his self-centered, covetous heart ceases to beat. For no one has ever been lightened by the radiance of his life, nor warmed or cheered by the fire of his friendship.

Don't live like that; put your life in italics and do more when you die than to fill a hole in the ground and be a banquet for worms. Do more when you die than to leave a tombstone at

your head and an obituary in the daily paper to remind the world that you have been here.

The covetous man's life is centered in self. Luke's Gospel tells us of a rich man who said, "What shall I do, because I have nowhere to bestow my fruits?" He said, "This will I do, I will pull down my barns and build greater, and there will I bestow all my fruits and goods and will say to my soul, Soul, thou hast much goods laid up for many years. Take thine ease; eat, drink, and be merry."

The life of this man was completely self-centered, so much so that he recognized neither God nor his fellow men. He was indifferent to every obligation he owed others. He was callous to everything save his own comfort. He thought of nothing but his own enjoyment. "Soul, eat, drink and be merry."

Bishop Blake has written at length in a recent book concerning this covetous man. He said:

"His life was not only centered in self. It was centered in things. Goods, fruits and barns are the words of his vocabulary. They were the major objectives of his living. He was more concerned about making a living than making a life. In his soliloquy of sixty-three words the personal pronouns 'I' and 'my' are used eleven times."

That little pronoun "my" is the devil's pronoun, for it hardens the heart to the needs of others. And it

is only one short step from forgetting your fellow man to forgetting God Himself.

### LIVE FOR "OTHERS"

This covetous, self-centered man said, "My fruits, my goods, my barns." Here is where he shows his ingratitude in the worst light. This man had a partner in his business success, God. He could have plowed the fields and planted the crops, but if God had withheld the rain and sunshine, he would have had no harvest. But there is no recognition of God on his part. God blessed him with a sound body and a sound mind. God endowed him with the capacities and powers that made him the success he was, and just so with you.

This man saw nothing, he cared for nothing, but himself. Covetousness says, "I must hold onto it, build a bigger barn, that I may store it all away."

Would we accomplish God's purpose for us? Then let us make "others" our motto, for whether we be endowed with ten talents or one talent, the business of life is service. If we live for self, we live in vain; but if we live for Christ and others we will live again.

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# THE GENEROSITY OF GOD

*Sermon Of The Month*

DR. R. S. BEAL

First Baptist Church ... Tucson, Arizona

*"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." (Psalm 36:8)*

THE WORDS "abundant," "abundance" and "abundantly" occur many times in Scripture, and for the most part reveal the generosity of God — sometimes in relation to His creation, and frequently in connection with His attitude toward those who have been redeemed.

Whether it be toward His works in creation or toward the sinner in grace, we shall see how He does "exceeding abundantly above all that we ask or think." There is nothing selfish about Him.

In creation we hear Him say: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." And again: "And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain."

God's grace is presented to us as overflowing. The life He gives is a well of living water springing up and flowing out in gushing rivers. On Mount Sinai, Moses heard the voice from hea-

ven proclaim: "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."

The Apostle Peter could write of Him, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

When the Lord Jesus turned water into wine, the wedding guests discovered it was better than anything they had ever before tasted. After He fed the multitude with the loaves and fishes, twelve baskets remained over and above the need.

History records how the Latin poet, Horace, called the crowd in the Forum, "pigs." He thought of them as swine and said: "I hate the vulgar crowd."

When Seneca witnessed the strife between the plebians and the patricians, the brawls of gladiators and the crimes of the slaves, he was moved with contempt, and called the people wolves that rage, tigers that snarl, serpents that carry the sting of poison and of death.

Barons of the Middle Ages beheld the multitudes and were moved with cupidity and avarice, making the people serfs.

But when the Lord Jesus looked upon the masses, He had compassion, and with a heart of tenderness referred to them as sheep which had no shepherd. The ungodly in their selfishness took all, while Christ in His grace gave all.

The first phase of God's generosity toward His people is expressed in

## AN ABUNDANT PARDON

Many centuries ago the prophet Isaiah wrote: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

What a marvelous statement reflecting the liberality of God toward those who look to Him for the forgiveness of sin!

As the Levites were praying and confessing the sins of the people in the days of Nehemiah they said: "Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not," which is another way of expressing the abundance of God's pardoning grace.

When Isaiah said God would "abundantly pardon" he literally declared, "He will multiply to pardon," which means it is not only a case of the prisoner being set free, but also his record of sin being blotted out.

This "abundant pardon" is expressed in the New Testament in the glorious doctrine of justification which signifies that the sinner upon his acceptance of Christ as Saviour, will be regarded not only as forgiven and pardoned, but as one who has never sinned. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

I recall vividly the first time I experienced the opening of an automatic door of a street car. As we came near to my destination I arose, approached the door and stood waiting for it to open. Nothing happened until a fellow passenger told me to step down on the first step, and as I did, the door swung back and I walked out.

I have learned by experience that when I have faith to step out on the promises of God, unseen but all-powerful hands open the doors of blessing.

When I took Him at His Word many years ago, I found the door of an abundant pardon opened to me.

And what God does for the sinner who accepts pardon He will do for the

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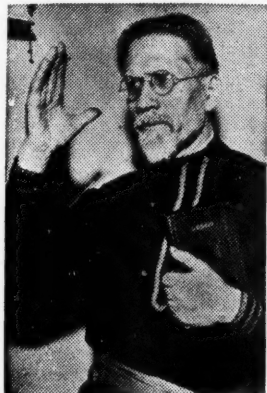
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The Russian Bible Society had already printed, after the First world war, the largest edition of Russian Bibles in history, 81,000 copies. Over sixty thousand of these Bibles are already behind the Iron Curtain, doing a mighty work of God.

Ways and channels have been secured to get the Bibles into Russia. The need is so great that the Russian Bible Society, with the Headquarters in the former Italian Embassy, now known as the Bible House of Washington, has decided to print ONE MILLION Bibles for distribution among the Russian people. God's human instrument in this mighty undertaking is one of Russia's most experienced Christian leaders, the exiled Russian missionary, Pastor Basil A. Malof. Graduate of Spurgeon's Theological College of London, he became Founder of the First Russian Protestant Churches of St. Petersburg and Moscow, was innocently accused, tried in the Kremlin, sentenced to Siberia and finally banished from Russia. As one of the most outstanding religious leaders of Russia today, he is admirably fitted to lead this movement, as the President of the Russian Bible Society, in a mighty endeavor to overcome wicked Communism by the Word of God.

Every American Christian, of all churches and groups, should without delay hasten to the help of this great undertaking in publishing one million Bibles for the Russian people.

How eager the Russian people are for the Gospel, may be seen from these two examples from Soviet Russia.

One poor Russian peasant and his wife, whose only earthly possessions consisted of one horse and a cow, after their conversion became so eager to read the Bible, that they gave up their only cow to secure the only Bible in the whole county, though they had three small children who needed the milk as much as our American children need it. When Pastor Malof smuggled a sackfull of Bibles into Russia through the help of a converted boatman, and instructed this brother to allow only one Bible for a whole village, the peasants on the market place surrounded the horse cart on which he was standing, each one stretching out their hands and crying: "Give to me, give to me!" The only way to satisfy everybody was for him to tear out page after page from the whole Bible, and to give to each peasant man and woman just a leaf of two pages from Genesis to Revelation.

This great hunger of the Russian people for the Bread of Life must be speedily satisfied by all American Christians to whom the Lord is saying today: "GIVE YE THEM TO EAT."

One of the highest Russian Orthodox Church Bishops of Moscow has personally and most urgently requested the Russian Bible Society to print one million Bibles and to send them to Russia, where they will be distributed among multitudes of Russian people.

This may be the very last opportunity to reach the Russian people with the Gospel before the great battle of Armageddon.

The more Russians are converted to Christ, the safer and better for America. That is why we all must do what we possibly can to the best of our means, before it is too little and too late, as the Apostle Paul realized that when he cried out: "Woe unto me, if I preach not the Gospel" (I Cor. 9:16).

#### OUR MOTTO

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"And this I do for the gospel's sake, that I might be partaker thereof with you." I Corinthians 9:23.



erring saint in providing a way back, when fellowship has been interrupted.

We read: "If we (believers) confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The abundance of His forgiveness toward His sinning and disobedient children is discovered in the little word "all." He is ready and willing to cleanse us "from all unrighteousness."

On every package sent out by a certain printer in a large city, is an impressive trade mark. It is simply a circle, within which is his name and the words, "I never disappoint."

How true this is of God, in His attitude toward the sons of men, to "abundantly pardon," and toward His people in delivering them from their self-centered and sinful ways!

The beneficence of God is exhibited again in

#### AN ABUNDANT SUPPLY

This truth was brought out by Paul in his letter to Titus when he wrote: "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour."

Most of us realize our weaknesses and inabilities, and the impossibility of overcoming sin in ourselves. The passage before us contains the glorious declaration of an abundant supply of the Spirit, given in regeneration. His presence makes possible the Christian life and the fruitage which is rightfully expected of us.

Christians need to heed the warnings of the Word regarding the quenching and stifling of the Holy Spirit. There never comes a time when the Spirit of God will vacate the temple of this body into which He has entered, because Jesus said that He would abide with the believer forever. None of us in this dispensation of the grace of God need pray as did David, "Take not thy holy spirit from me."

Nevertheless, we can squeeze Him

into a very small compartment of Christian experience. To the Ephesians Paul wrote: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." This infilling means to "run over" or to "overflow" like a glass held under a faucet until it can no longer accommodate the abundant supply. God wants us to have the capacity, not only to receive, but to overflow.

It is said that Moody was crying for the outpouring of the Holy Spirit upon him, and God heard and answered until he had to ask for relief. But his wife said: "Do not pray thus, but ask God to increase your capacity." God is willing to give an abundant supply of his Spirit if we will but yield to Him.

We move a bit further into our study of the greatness of God's heart, and behold His munificence in

#### AN ABUNDANT LIFE

This verity was gloriously revealed by our Saviour when He declared the purpose of His advent into the world: "I am come that they might have life, and that they might have it more abundantly."

Williams translates the words, "more abundantly," "till it overflows," and Rotherham renders them "above measure." I do not believe it would be amiss to translate them "above the common." Because of our faith in the Lord Jesus we have life, but many of us have never claimed that life which is "above the common."

There are multitudes of "common" Christians, but they have never gotten beyond this stage. God not only wants us to be conquerors but "more than conquerors."

We have all observed differences which exist among children. Some are quiet, eat sparingly, exercise little and do not care for boisterous things. Others seem to have a tidal wave of energy. They are continually on the run, playing, eating, singing, laughing, literally overflowing with life.

Is not the same thing true with many of God's children? Some walk seemingly with a limp. They talk but little, and do not feel at ease among those who bear a ringing testimony. There is a sort of sickroom atmosphere about them most of the time. They are a feeble

folk and seldom seem to possess enthusiasm. They have His life but not "above the common."

It is said that a little girl went to Church one Sunday morning, but her parents stayed at home because they felt tired. When she returned the father asked: "What did the pastor preach on this morning, dear?" "I don't remember it all," said the child, "but I think his text was, 'Many were cold, but a few were frozen.'"

In a section of God's Word, not particularly popular because of its subject matter, is the story of

#### AN ABUNDANT JOY

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

There is a joy as well as a peace which passeth understanding, and sometimes I think, *misunderstanding* too, because so few of God's children seem to appreciate the real motive of giving. Here is a joy born of the Spirit. Out of their "deep poverty" we read how the liberality of these saints abounded.

We would not keep our pocketbooks so tightly closed if we really appreciated the liberality of God toward us. We want the heavenly Father to be generous toward us, but we find it difficult to be generous toward Him!

If He did not give to us more freely than we do to Him, most of us would be like Ezekiel's valley of dry bones. We need to pray with David, "Restore unto me the joy of thy salvation," so that others will discover we have some One, and some thing, worth seeking. When the joybells cease to ring in our hearts, the world is not particularly attracted to our brand of Christianity. Amid all his trial and hardships Paul could say: "I finish my course with joy."

Let us ask God to give us real victory over spiritual indigestion, and put within us a willing spirit for the accomplishment of His will.

We come now to the text of this message and face

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## AN ABUNDANT SATISFACTION

"They shall be abundantly satisfied with the fatness of thy house."

The word "satisfied" can be translated "satiated," indicating the willingness of God to pour forth His blessings in floodtide measure.

The river of His pleasures, as is stated in the latter part of the text, is not a trickling stream, but one which overflows like a springtime thaw.

It is hard to picture Christians standing beside the fountains of this world's pleasures, trying to squeeze out a drop to satisfy their thirsty souls, when the supply of divine grace is limitless. Real satisfaction is not found in anything that originates in the world, the flesh or the devil.

It is said of the widow of Schumann, the musical composer, that before playing her husband's music in public, she would read over some of his old love letters written in the days of their courtship. By so doing, she felt his very life filling and possessing her. She was then better able to interpret the compositions and give expression to the emotions of his soul.

If we would read over Christ's love letters to us, until His very Spirit pulsed through ours, we would find immense satisfaction in carrying out every desire of His heart. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

In view of all the copious blessings heaped upon him, Paul could write, "in labors more abundant..." Lastly, we discover

## AN ABUNDANT ENTRANCE

Peter said: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

There are two ways to enter heaven: one is revealed by Paul and the other by Peter. Paul wrote to the Corinthian saints: "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Only by the grace of God will any enter heaven. However, some will have a meager entrance, while others will experience "an abundant entrance," the difference being in their faithfulness, as His servants, during the earthly pilgrimage.

Some will enter heaven with no reward, no glory, no crown, no song of triumph and no "well done thou good and faithful servant." Theirs will be a saved soul but a lost life — "saved as by fire."


The fiery testing of Christ at the Judgment Seat will have consumed the "wood, hay, stubble," none of which could be used in heaven.

The "abundant entrance" as described by Peter includes a rich reward, effulgent glory, sheaves cast at His feet, songs of triumph and memorials of work well done for the Master.

## Defender ... 15

It pays to serve Jesus and give Him our best. We may not receive the plaudits of men because of sacrifices made for our Lord, and we may feel He is not giving us due recognition; nevertheless, if we are faithful even to the giving of a cup of cold water in His name, we will be rewarded.

Let us learn to reach out the hand of faith, and lay hold of the abundant blessings which belong to all believers... and go forth to be better Christians, possessing hearts filled with praise.



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# EDITORIALS

## WASHINGTON REVIVAL

**W**ASHINGTON is one of the most criminal cities in the world. Its night life is a disgrace to the Country. Its moral values have been cast into discard.

A paradox of the twentieth century ... is that the Nation regarded more nearly Christian than others, should have developed a modern "Sodom and Gomorrah," at the seat of its Government.

Billy Graham opened a five weeks' revival in Washington, Sunday, January 13th ... in the auditorium of the National Guard Armory. Friends warned him before coming that he might expect to meet his "Waterloo."

Careful advance preparations were made for the campaign. He feels that the impact of a moral and spiritual awakening at the Capital will be quickly registered throughout the Nation.

His opening service was one that Washington Christians will long remember. It seemed to have set the standard for the crusade as a whole.

He pictured the Country as foundering in sin and corruption, with mass immorality festering in its soul. Statesmanship like that of past generations — characterized by leaders who manifested a virile faith in God and the Word of God — was described as the need of the hour.

The Evangelist was taken on a sight-seeing tour of the Capital's historic spots, the day before the meeting started. Standing near the Washington Monument, he spoke of the First President's integrity.

"Do you remember that picture of Washington at Valley Forge, praying to God in the snow and hardship of that winter? He stood for moral integrity. He relied on the Will of God.

"This Country is now going through a moral Valley Forge, with the forces

of corruption attacking from all points. Moral integrity like Washington's is the desperate need of the hour. If we are going to survive, we must regain it."

At the Lincoln Memorial, Mr. Graham mentioned the Call to Prayer, made by Abraham Lincoln during the Civil War, and said:

"Lincoln gave this country the greatest call to repentance of sin, to humiliation, to a renewed faith in God that we have known. In my opinion, we need such a call today. We cannot win the battle for freedom alone. We must have the help of God."

The legal seating capacity of the National Guard Armory was 5,310 when the campaign started ... and it was overflowed for the first service. The limit of 8,000 could be attained only at a considerable cost to the Government, including the construction of added seats and exits, and arrangements for protection against possible fire.

No city in America so much needs a sweeping revival. The campaign will still be in progress when this *Defender* is delivered. Readers are urged to remember the effort in special prayer!

## A BAD PRECEDENT

**J**EWISH ORGANIZATIONS, responsible for keeping Dr. Winrod's voice and the Defender Hour from being heard through Wichita's radio stations, should meditate upon the magnitude of their crime.

They are setting a bad and near-sighted precedent. Only harm can be expected to result from the outrage.

The sword which they are wielding has two edges. If it cuts Christians today ... it may cut Jews tomorrow. It is a mistake to tinker with the delicate mechanism called *Civil Rights*.

Dr. Winrod's privileges of free speech have been flagrantly violated for 14 years, by a Jewish imposed boycott in the city of his birth.

He would be the last to retaliate by demanding that similar illegal restrictions be placed upon those who are persecuting him ... but such a thing can happen automatically, under the law of equal reaction — a law that often works with deadly precision.

*Men who dig pits for others, frequently fall into them!*

The following admonition by Thomas J. Watson, is pertinent to Wichita's radio problem:

"Freedom of speech and of the press are two of our great heritages. Through the free exchange of thoughts, ideas and ideals, developed into policies agreed upon as representing the greatest good for the greatest number, we have built the strongest nation in the world.

"Intelligent people, representing the same cause, often sincerely express directly opposite points of view. Honest differences of opinion are to be expected and are needed. More facts, more thoughts, more reason, more fair discussion and application of the Golden Rule will help to develop the kind of policies that are based on well-grounded conviction rather than on personal opinion, prejudice or precedent."

## SCIENCE AND SCRIPTURE

**T**HE BIBLE contains, often in obscure passages, exact statements of scientific discoveries made only in recent years.

Job said: "The morning stars sang



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together." Astronomers now know that singing stars are a fact.

David said: "Day unto day uttereth speech, and night unto night sheweth knowledge." Light is vocal and its sound can be registered with scientific apparatus.

Current reports tell of interesting experiments being made in the laboratories of Cornell University. Scientists working in the Engineering Department under Dr. S. C. Hollister are picking up and recording sounds registered through space from heavenly bodies outside our solar system.

A newspaper reporter was recently a guest at Cornell and this is what he wrote:

"I heard a strange hissing that got louder, then faded with a faint, moaning overtone." A professor told him that he had been hearing the Sun.

Next he heard a steady hissing sound, like air escaping from an automobile tire. The professor explained that this music came from a group of stars known as *Cygnus* ... so far away that 652 years were required for the sound to reach our earth, traveling a distance of 3,900,000,000,000,000 miles. Yet it spoke to people in the laboratories at Cornell University.

The brightest star in this group is called *Deneb*. It is a star, not a planet. Only stars, like our Sun, register sound.

The radio telescope used to pick up these astronomical sounds is a huge thing, shaped like a dish, made of steel tubing and wire mesh. Driven by powerful motors, it scans the heavens like a huge screen.

Professor S. M. Colbert, another Cornell scientist, says: "If the so-called 'silence of the heavens' could be amplified enough, the vibrations would drive us all into the deepest caves."

The nineteenth Psalm contains a comprehensive discussion of this subject. It often happens that discoveries in the book of nature confirm revelations in the Book of Books.

—From a Defender Hour Broadcast  
... by Dr. Winrod.

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## RED FLAG PULLED DOWN IN DENVER

SOMETHING has happened in Denver, of which Christians throughout the United States should take note ...

The red flag of Soviet Russia was flown with the flags of other countries, at a United Nations demonstration for the State of Colorado last October.

According to the police, when the flag was being raised in Denver, an unidentified man raced up and ripped it to pieces with a sharp instrument. Thereupon he darted into a waiting car and disappeared.

A spectator took down the license number and an investigation disclosed that it belonged to Kenneth Goff ... described in press reports as a "Baptist minister, residing in Englewood, Colorado."

Mr. Goff, his wife and Dewey M. Taft were arrested on charges of "destroying public property, unlawful assembly and disturbance."

Actually Mrs. Goff had only distributed stickers at the rally, portraying the American flag printed in appropriate colors, bearing the words, "Old Glory, the only flag to which we pay allegiance."

Mr. Taft had engaged an officer in conversation, declaring that since the United States and Russia were at war in Korea, "The red flag should not be flying."

"He kept raving and ranting," said the officer, "so I jailed him." All three were later brought together, forced to appear in court, and released on bond.

Meanwhile, representatives of the Denver Department of Parks put the flag back together "by the use of hundreds of pins," and hoisted it to its original position.

Mr. Goff was quoted as saying: "In regard to the Russian flag being torn down — I did it, and I shall do it every time they attempt to raise it in Denver."

"To place that red rag of Soviet Russia and international atheism in a position of honor is treason. The Communist flag is not a flag of a free nation. It is the ensign of a group of world anti-Christ gangsters, who are holding the people of Russia and one-third of the world in docile slavery."

"The promoters of this flag since 1916, have liquidated over 21 million Christians and in this very hour are torturing and slaying our missionaries."

"To pay honor to this Red rag is to give aid and comfort to those who are slaughtering our boys in Korea. Russian-made tanks, planes and bullets are making vacant chairs in many American homes, while the enemy flag is given public homage. The display of the rag in Denver was a slap in the faces of the boys who are giving their life's blood on the field of battle."

"I hope and pray that this flag is torn down on every occasion, that the Pinkos and One Worlders attempt to raise it. I shall fight to my last ounce of strength to see that it shall not be honored in Colorado; and I will go to jail before I will pay one penny fine to help buy a new flag."

Charges were dismissed against the three a few days later, but Mr. Goff was immediately rearrested by the sheriff who says he must stand trial alone.

In the meantime, local supporters of the United Nations have received word from their New York headquarters that "the Russian flag no longer need be flown in public displays" — barring an unforeseen visit to Denver by Stalin or Vishinsky, which at the moment is not considered likely.

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## From Page 2.

about the time when Diocletian was making arenas resound with the shouts of spectators, witnessing the gruesome slaughter of persecuted Christians.

Since then, all the events of the Dark Ages, Medieval times and modern, have taken place. The invention of gun powder, the printing press, steam engine, electricity and a thousand other achievements have influenced progress.

Sixteen hundred and fifty-six years is a long time in human history. And it was just as long in the first world. It allowed time for the race to increase, expand and take possession of the entire earth. To this it must be added that conditions then were more favorable for propagation than now. Adam's early descendants were endowed with greater vitality of body and mind than we. This can be inferred from the great age to which men lived.

Pages 29 through 31 of "The Flood" present tables by which it is possible to compute the population of the antediluvian world. There may have been as many as eleven billion human beings on earth in the days of Noah.

It is reasonable to assume that man had scattered far beyond the vicinity of the Euphrates and Tigris valleys, which some have suggested was the limit of the Flood. The waters did not destroy a few tribes of simple people, cowering in caves and fending off wild beasts with sticks and stones. They overtook an advanced civilization, and amid cataclysmic upheaval, utterly destroyed them and obliterated traces of their culture. This is the substance of Chapter III of this entrancing study of the Flood.

★ ★ ★

**M**OST TEXTBOOKS used in the public schools introduce the subject of human development on earth in somewhat the following vein:

"The first men were more helpless than the lowest savages in the world

today. They had neither fire nor light, no tools or weapons except their hands, and chance clubs or stones. We do not know a great deal about the earliest steps upward, towards civilization, but they must have been very slow. The first marked gain was the discovery by some savage that he could chip off flakes from a flint stone by striking it with other stones to give it a sharp edge, a keen point, and a convenient shape for the hand to grasp. This invention lifted man into the first stone age, at least 100 thousand years ago."

The Bible story of man is far different. Man began as a perfect being, endowed with wonderful intellect and a usable language. He bore the image of God, which became marred by sin. Cain built a city. Savages do not build cities.

We are informed that musical instruments of the string and wind variety had been invented by those who were able to play them. Tubalcain was an inventor and master craftsman in brass and iron. He taught others how to work with those metals. This not only presupposes the mining of minerals, but a knowledge of smelting, purifying and molding them into useful tools and implements.

But there is another side to this picture. Parallel with these great material and cultural achievements, there runs a steady course of moral decay and spiritual degeneration. The record says that "violence filled the earth." Evil grew rampant, gradually destroying all that was good in the world. Corruption multiplied so menacingly that the human race was threatened with extinction. Antediluvian history will repeat itself before the second coming of Christ.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; So shall also the coming of the Son of man be."

★ ★ ★

## THE FLOOD

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**I**T IS a significant fact that traditions of a universal Deluge have been found among people in all parts of the world.

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Reference is made by Dr. Rehwinkel to 38 different traditions. All agree on four major points: (1) There was universal destruction by water, (2) A few escaped by means of an ark or boat, (3) A seed of mankind was preserved, and (4) The tragedy was preceded by widespread wickedness.

The 20 chapters of "The Flood" are divided into the following sections: "The World Before the Flood," "The Biblical Account of the Flood," "Extra-Biblical Evidence for the Flood," and "The World After the Flood." These are followed by a final section devoted to Notes, a Bibliography and an Index.

Space available for the present review makes possible only a brief summary of Part I, comprising three chapters of this 370 page volume.

We have, in this article, barely glanced at its contents. Here is a treatise that sets forth the events surrounding the Flood in a striking, new light.

It occupies a position among the truly great scientific and theological works of our day and generation — a work on which thoughtful Christians, of the clergy and laity alike, will place a high estimate.

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## WASHINGTON REPORT

*By Upton Close*

**H**ELLO Defender Readers. This is Upton Close reporting from Capitol Hill.

What we call "Foreignism" is diseased and exaggerated internationalism. It means everybody else first, and Americans last.

With the collapse of the Plevin government in France, Foreignism had a great fall and like Humpty Dumpty, all Marshall money and all Marshall men can't put Foreignism together again.

Eisenhower and Plevin led France to water but could not make her drink.

On the same day that the General "negatively consented" to enter the Presidential primaries by saying his friends could run him without his help, the largest and most independent European nation (in which he has his headquarters), thus let him down.

We are placed in the position of forcing help on countries that dislike us. An odd intrusion, at taxpayers' expense!

The trend in Europe leaves Eisenhower frustrated. He does not know where he stands abroad, to say nothing of politics at home. But he *must* know that Socialists and left-wingers in both the Republican and Democratic parties are eager to use him.

He could not permit himself to enter the race as a Democrat and continue serving under Commander-in-Chief Truman. He is too much military man for that, and has too little stomach for a political fight to leap from uniform into politics.

So he let himself be made a "phantom candidate," as Senator Aiken put it. The brew is pretty weak for friends

to use in lining up convention delegates.

*Plain truth is ... Ike is backed by too many of the wrong kind of people. And he is opposed by too many good people for his own welfare.*

Eisenhower was originally proposed as presidential timber seven years ago by that ruthless core of trouble makers under the tent of Judaism — the Anti-Defamation League of B'nai B'rith. Their then policy-officer, Leonard V. Finder, first published the proposal. He repeated it a few weeks ago in *Collier's*.

A great crusader, whose name is Douglas MacArthur, remains to be reckoned with. He is the Old Man of the Sea to any Eisenhower movement.

I have heard from the mouth of him who should be called America's elder statesman that, "The one sure way Eisenhower could be elected, on a tide, would be for him to return from Europe, confess and show that the Roosevelt-Acheson-Marshall internationalism is a tragic mistake, and offer himself to lead the people in an enlightened America-first movement."

But, of course, that will not be.



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Do men pick figs from thistles? Senator Brewster's statement that it is "altogether likely" that MacArthur will come out for Taft has substance.

A nasty story is going the rounds here in Washington.

Some of the most intelligent Americans who have engaged in the up-hill work of opposing Communist and left-wing treachery, believe that Dean Acheson is under the control of the Kremlin (as Alger Hiss still would have been, had he ever become Secretary of State).

They believe this might have come about through the backing which put Hiss and Acheson on the escalator to high office — in the course of which these men, and others, were placed in the power of red agents, who have enough on them to break them, in case of defiance. The greater their honors and offices, the more easily they could be broken.

Theory is that secret internationalists responsible for both Moscow and New Deal objectives, outlines general policy and then lets them go — save on specific matters of moment, when they must categorically obey orders. Examples of high officials in non-Communist governments who eventually disclosed such secret control, have been Thorez in France and several cabinet ministers in Czechoslovakia and other iron curtain countries.

Ask yourself ... Is Acheson more to be trusted than Hiss? They worked shoulder to shoulder, together, for years. Even after Hiss was sentenced, Acheson stated publicly that he would never turn his back on him.

We will do well to read and meditate upon a warning and a prophecy penned back in the fateful year of 1913, by Rev. P. C. Yorke. These were the words of a far-seeing Christian scholar, who saw the powers of the State usurping powers which belong only to God.

"The subsidized prophets of Carnegie (today he would add Rockefeller, Brookings, Ford and other Foundations) in vain cry 'peace, peace,' and there is no peace. From end to end, Europe is filled with armed camps, and every camp is pitched on ground honey-combed with the red fires of revolution. The long sleeping millions of Asia are stirring as a giant in uneasy slumber, and what their awakening may portend no man can foresee.

"In our Country there are no standing armies; no hostile frontiers; the far rumors of wars are spent and



die on our peaceful seas. In some of our great cities there is poverty, transplantation of old world conditions that wither and disappear before American enterprise and opportunity. Wages are good, and if not better, it is because workingmen will not use their privilege of organization, or use it badly. The evils of our politics are surface deep like the evils to a healthy democracy.

"Yet, like foolish seekers after buried treasure, men are digging and prying at the very foundation stones of the State — careless of the inevitable ruin. The new thought scorns the idea of fatherland and claims that nothing less than the whole race forms a fit object for the love and devotion of humanity. Republicans have become the mock of their own citizens.

"America has banished God from public life. The change has worked out in an altered conception of what Christianity really means. A sentimental and hazy humanitarianism has been substituted in the place of God. This state of affairs constitutes a most serious danger to the Republic. If men will not have a religion they must have a superstition; and that is the real reason why the superstition of Socialism has taken such a hold; why so many newspapers are simply pulpits for the preaching of socialistic doctrines, the real reason why those who wish to be considered in the front rank of progress advocate so many socialistic measures.

"The history of our civilization is the history of a long series of devices, to balance the rights of the individual and the rights of the State. The pendulum has swung from one side to the other, but never in Christendom has State authority succeeded in making itself absolute. Even in their most servile days, the Christian Churches have stood for the value of the individual. All true freedom rests on the answer to the question: What shall a man give in exchange for his soul?

"For we must remember that there are only two logical conceptions of the State:

"The Christian looks upon the State as one of the great natural means given by God, to enable him to attain his

last end. In the Christian system the State exists for the individual, not the individual for the State. The pagan, having no hope beyond this world, looks upon the State as the last end for which the individual exists. Therefore when a people abandons Christianity, there is nothing for it but the

pagan self-sufficient and omnipotent State."

*That's all for now. See you next month!*

Yours truly,

Upton Close



## HEADLINES

*By Joseph Kamp*

**N**OTHING like the tumultuous and emotion-charged receptions that have greeted General MacArthur on his triumphant return, and in his subsequent appearances throughout the nation, has been witnessed before in our time.

The four million people who dropped their tasks to cheer him on the streets of New York, the half million who greeted him in Truman-ruled Washington, the millions who turned out to honor him in Boston, Chicago, Cleveland and Texas, and not forgetting the 125,000 telegrams of rage at his dismissal that struck Washington within 24 hours after President Truman's action — these were the manifestations of an elemental force. It was *the people* in motion.

The people were stirred as if by the hand of the Almighty. It represented much more than an urge to do honor to a returning hero. The millions were moved by a spiritual awakening — a revival of faith in our Country, faith in the future, inspired by a man saying what was in their hearts. It was history in the making.

To find its parallel in the American past we must go back to the weeping, frenzied multitudes who poured out to honor the immortal Lincoln after his assassination in 1865.

The MacArthur speeches at the Capital, in Texas, in Boston, in Cleveland, will be remembered and quoted as long as America lives.

Thanks to the magic of radio, they have sounded in the ears of the American people like the words of a modern Patrick Henry.

For the past six months, Douglas MacArthur has been the accusing voice of an awakened American people, tearing the mask of pretension from the face of a brazen, dishonest, Red-ridden cabal, which has fastened itself on the American people and presumes to be their master, instead of their servant.

The story of the big Foundations in the United States is a tragic one. It is the great shattered dream of American society.

Instead of proving helpful, the Rocke-

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efeller, the Rosenwald, the Guggenheim, the Carnegie, the Whitney, the McCormick . . . and other Foundations, have become a menace and a disgrace.

The bungles which the Foundations have perpetrated would be laughable if they were not so serious and revolting.

When 27 trustees of the Carnegie Endowment for International Peace, all top flight business executives or corporation lawyers, select an Alger Hiss as their President . . .

When both Rockefeller and Carnegie Foundations pour hundreds of thousands of dollars into the Institute of Pacific Relations at a time when it is dominated by open Soviet sympathizers and carrying on an insolent campaign to force Communism upon the Chinese people, the conclusion of top irresponsibility in the Foundation field is inescapable.

The magnitude of the social blunders of the Foundations in recent years defies belief.

The directing force behind the steady march of the Truman Administration toward more Socialism in government, is Americans for Democratic Action (ADA).

If there is, today, a central organizational clearing house of Socialist propaganda and pressure in the United States, the ADA is it.

While there is still an official Socialist Party, all the impetus of national Socialist activity has been transferred to the ADA.

In form, the ADA is a loose confederation of State and local affiliates, with a total dues-paying membership of 35,000. Deriving two-thirds of its revenue from trade union grants, it maintains a high-powered Socialist lobby in Washington, which works closely with both the Truman Administration and Left Wing elements in the Senate and House of Representatives.

Its importance in the White House is attested by the fact that President Truman named the research director of the ADA, David Demarest Lloyd, to a position as White House secretary and assistant ghost writer of Truman speeches.

ADA's influence in Congress is shown by the surprisingly large number of Senators and Congressmen who make it a point to be seen in ADA annual conventions, and other activities.

In 1949, the ADA boasted over 30 Congressional members, although some of them were retired by the voters in 1950.

Two U.S. Senators, Herbert H. Lehman and Hubert Humphrey are members of the present national board of the ADA. Senators Estes Kefauver, Paul H. Douglas, Wayne L. Morse, Matthew M. Neely, Warren M. Magnuson, Harley Kilgore, and James E. Murray, and former Senator Frank P. Graham, have participated in its activities. Representative Franklin D. Roosevelt, Jr., is a national vice chairman.

Current ADA National Chairman is former Attorney General Francis Biddle, who used to write poetry for the Communist magazine, *Liberator*, the predecessor of the *New Masses*. His wife was listed at the time as one of the owners of the *Liberator*.

However, the real "works" in the organization is the trade union team of Walter Reuther and David Dubinsky, both ex-Communist fronters and long-time members of the Socialist Party. Reuther and Dubinsky supply most of the financing of ADA. Their word is law in regard to policy.

Today, the ADA is the malign force, driving President Truman toward the incredible Socialistic blunders which have characterized his second administration. He listens because he regards it as the key to the balance of power "Liberal-Labor" vote in national elections. The ADA has persuaded him, and his political advisers, that it turned the trick for him in 1948. He expects it to repeat in 1952.

QUESTIONS

The issues which today confront the Nation are clearly defined and so fundamental as to directly involve the very survival of the Republic.

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Are we going to preserve the religious base to our origin, our growth and our progress, or yield to the devious assaults of atheistic or other antireligious forces?

Are we going to maintain our present course toward State Socialism with Communism just beyond, or reverse the present trend and regain our hold upon our heritage of liberty and freedom?

Are we going to squander our limited resources to the point of our own inevitable exhaustion, or adopt common-sense policies of frugality which will insure financial stability in our time and a worth-while heritage in that of our progeny?

Are we going to continue to yield personal liberties and community autonomy to the steady and inexorable centralization of all political power, or restore the Republic to constitutional direction, regain our personal liberties and reassume the individual State's primary responsibility and authority in conduct of local affairs?

Are we going to permit a continuing decline in public and private morality, or re-establish high ethical standards as the means of regaining a diminishing faith in the integrity of our public and private institutions?

Are we going to continue to permit the pressure of alien doctrines to strongly influence the orientation of foreign and domestic policy, or regain trust in our own traditions, experience, and free institutions and the wisdom of our own people?

The answer must be clear and unequivocal to avoid the pitfalls toward which we are now heading with such certainty.

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THE KINGDOM OF GOD

Dr. Cecil J. Lowry ... Oakland, California

**"Today the Church of Jesus Christ has in its hand the keys
to the Kingdom of Heaven."**

CERTAIN EXPONENTS of dispensationalism contend no provision was made for the Church by Old Testament prophets. One such writer says: "The Church corporately, is not in the wisdom of the Old Testament prophet."

This doctrine is at variance with the teachings of the apostle Peter. For he contended that our dispensation was the theme of the prophecies. He said, shortly after Pentecost: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3:24)

Again Peter wrote: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." (I Peter 1:10)

These teachers hold that Jesus came at His first advent to re-establish the Davidic kingdom in the earth, with Himself occupying the throne of David in Jerusalem. Dr. C. I. Scofield, who possessed a profound knowledge of the Scriptures, erred at this point by saying: "When Christ appeared to the Jewish people, the next thing in the order of revelation as it then stood should have been the setting up of the Davidic kingdom."

These men go on to say that Jesus presented Himself to that nation as their King. Had they accepted Him, He would have immediately re-established the Davidic kingdom. They affirm that God could have provided salvation for men without Christ's crucifixion.

To illustrate, I quote Dr. Donald Barnhouse: "It is idle to speculate on what would have happened had the Pharisees and the leaders accepted Jesus as the Messiah and bowed to His standards. Whether He could have found some other way of imputing righteousness to their account is not a question worthy of our discussion."

Concerning this same thought, Rev. S. D. Gordon wrote: "It can be said at once that His dying was *not* God's own plan. It was conceived somewhere else and yielded to by God. God had a plan of atonement by which men who were willing could be saved from sin and its effects."

One cannot help wondering what these men propose to do with such passages as Revelation 13:8, which portrays Christ as "the lamb slain from the foundation of the world." It is gross error to regard the atonement as something improvised at the last minute, simply because one particular racial group proved a disappointment.

It is astonishing that Bible scholars should overlook the plain teaching of the Old Testament prophets which foretold that Christ would be born of a virgin in Bethlehem as Immanuel; that He would offer Himself as a sacrifice on the Cross for *all* humanity; that after His death, He would be resurrected to ascend into Heaven and sit upon His Throne as Sovereign over all; that He would rule as King over His people forever.

The prophecies foretold that during His present session as King of kings and Lord of lords, His Church would

extend itself to the ends of the earth. Not that the entire world would be converted, but that His Church, conspicuous in the mind of God before the world was made, and which has adorned the prophecies, would have in it people of all nations.

No, Jesus did not offer a literal kingdom to a small group of people of Palestine. They would have been pleased to have Him use His tremendous power in their behalf. They were looking for a leader to oust the Romans. On at least one occasion they tried by force to make Jesus king. He positively refused.

He acknowledged, however, that He was a King, and that He came to establish a Kingdom, but reminded them that it was "not of this world." It was not to be David's literal Kingdom restored, for He said that His Kingdom was *not* to come with "observation." He was speaking of the Kingdom of God, referring to the Church of God, which He governs.

Bible teachers, whom we believe to be mistaken, say that the Kingdom of God, or Kingdom of Heaven, which was "at hand," did not refer to the Church, or Christ's present spiritual Kingdom, but to the Davidic Kingdom, the Millennial Kingdom. Dr. Scofield said if the nation had accepted Jesus, that such a Kingdom would have been immediately set up. This rejection is credited with postponing this Kingdom at least two thousand years. This is plainly "malarky," and not truth.

John the Baptist said the Kingdom of God was "at hand." In other words,

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the "time was fulfilled." The New Covenant Kingdom was to replace the Old. But some present day teachers claim that the words "at hand" do not mean "at hand," but refer to a time some two hundred decades in the future.

This same phrase, "at hand," occurs better than 50 times in the Gospels and Acts. In every instance the thing or person represented as being at hand was truly *at hand*. See Matthew 21:1, 34; 24:22, 33 and other passages.

The expressions of Kingdom of God and Kingdom of Heaven, as employed in the Gospels, have reference to the Church of Jesus Christ. These expressions are used to refer to both the spiritual and the visible Kingdom, in reference to the Church.

Jesus told Nicodemus, "Except a man be born again he cannot see the kingdom of God . . . except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Any one should plainly see that Jesus was speaking of the Church, the mystical Body of Christ, and not a Davidic Kingdom.

He said in Matthew, chapter thirteen, that the "Kingdom of heaven is like to a mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree . . ."

No one, I believe, will deny that this has reference to the Church in the present age and not the millennium.

Again Jesus said in Matthew 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven."

Jesus is here speaking of building His Church, and He used the familiar Old Testament term "kingdom." On another occasion He warned the literal seed of Abraham that the Kingdom would be given to the Church: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43)

He not only gave the Kingdom to His Church, the New Covenant Israel, but He took *from* Old Covenant Israel the keys of the Kingdom, and gave them to His New Testament Church. Today the Church has in its hand the keys of the Kingdom of Heaven.

When Jesus gave to Peter the keys of the Kingdom, He had no reference to a literal Kingdom, the Davidic kingdom, but to the New Testament Church.

VARIETY AMONG CHRISTIANS

WHEN JESUS drafted His helpers, He did not choose men of similar character traits. Rather, He seems to have tried to get twelve men as much *unlike* as possible.

Simon Peter was headstrong, impulsive, opinionated, yet Christ saw great possibilities in him;

Andrew was quiet, unostentatious and willing to work behind the scenes;

James was enthusiastic, ardent and vehement;

John will always be remembered for his sympathy;

Matthew was a man with a "past" who did all within his power to live

a new life, and succeeded admirably;

James, the son of Alphaeus, was an obscure fellow who seemed to prefer the background;

Thaddeus was noted for his bigotry;

Philip was a realist, slow, calculating, and somewhat lacking in faith;

Bartholomew was quick-witted;

Thomas will be remembered as a doubter, one who could not be depended upon at the worship service;

Simon the Canaanite, or Zealot, was somewhat of a politician and nationalist;

And Judas Iscariot, with a selfish greed for filthy lucre, became the betrayer of Christ.

Perhaps every Christian could find his counterpart in one or more of these apostles.

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IT IS BETTER to light one candle than to curse the darkness.

Some Church people are willing to work, and others are willing to let them.

You may depend upon the Lord. May the Lord depend upon you?

A Sabbath-breaking nation will become a broken nation.

The chief business of life is not to get ahead of others, but to get ahead of ourselves.

Half of the world could live on what the other half wastes.

The way to make dreams come true — wake up.

It is a sign of mediocrity to have settled opinions on an unsettled subject.

When you dig another out of his trouble, you find a place to bury your own.

The man who samples the Word of God only occasionally never acquires much of a taste for it.

The forgetter is sometimes forgotten.

The man that I want to be is so much better than the man I am, that the man I am can never be the man I want to be.

—Edwin Hughes.

Looking for a soft job is the job of a soft man.

Study the Bible to be wise; believe it to be safe; practice it to be holy.

Be patient with the faults of others; they have to be patient with yours.

All the world's a camera; look pleasant, please!

Even a tombstone will say good things about a fellow when he's down.

Don't worry when the tide goes out; it always comes back again.

Music lesson: Sometimes B sharp; never B flat; always B natural.

Prayer is the key of the day, and the lock of the night.

An ounce of Church is worth a pound of police court.

Grumblers don't work; workers don't grumble.

The mule can't kick and pull at the same time; neither can a Church member.

Don't expect to enjoy life if you keep your milk of human kindness all bottled up.

A friend is one who knows all about you, and likes you just the same.

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Some folks would rather blow their own horn than listen to Sousa's band.

Do the best you can. Angels can do no more.

A man wrapped up in himself makes a pretty small parcel.

Spin carefully, spin prayerfully, but leave the thread with God.

Jesus hates sin, but loves the sinner.

Worry affects the circulation, the heart, the glands, the whole nervous system, and profoundly affects the health. I have never known a man who died from overwork, but many who died from doubt.

—Dr. Charles Mayo.

The mills of God grind slowly, but they grind exceedingly small.

Keep a fair-sized cemetery in your back yard, in which to bury the faults of your friends.

—Beecher.

Many people find the Church cold because they insist on sitting in "Z" row. Come up front, Brother!

It isn't enough just to be busy. What are you busy about?

The war that will end war will not be fought with guns.

The wicked flee when no man pursueth; but the righteous are bold as a lion.

—Proverbs 28:1.

BOOK REVIEWS

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"Christ Over All," T. DeWitt Talmage. "Christ the Destroyer of Death," Charles H. Spurgeon. "There Is No Difference," D. L. Moody. "Heaven," Billy Sunday.

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Dr. Hendriksen is an instructor in Calvin College at Grand Rapids, Michigan.

"Bible Survey" is a ponderous tome. In physical appearance, it is a thing of beauty, bound in thick gray covers, stamped with gold letters, printed on heavy book paper in large readable type. It represents a large amount of painstaking work on the part of the Author.

SEE THE GLORY

By Mrs. Carolyn L. Canfield . . .
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THE STORY of Adelaide Locher will melt the heart of every reader. It is an account of a brave young woman, devoted to Christ, dedicated to missionary service, denied the privilege of going to the field because of an ailment regarded incurable which finally left her body wracked and torn . . . as she departed in triumphant faith to be with the Lord.

When Mrs. Canfield and her husband first met Adelaide, before going to China as missionaries, they said: "Certainly, here is an orchid of the Lord's special culturing." They were then residing in southern California. Adelaide had just accepted a teaching position in the same community.

Writers of Christian fiction try to dream of stories like this one, characterized by joy and sorrow, romance and tragedy, suffering and triumph. The Author has confined her narration to facts, intentionally avoiding "small fabrications as a garnish."

She says: "Fiction might have added piquancy; but, to my mind, it would have taken from the flavor of the message as a whole."

Three words of Adelaide's favorite Scripture text were appropriated in choosing a title for this book: "Said I not unto thee, that, if thou wouldest believe, thou shouldest SEE THE GLORY of God." John 11:40.

The story actually starts, years after the introduction in California, with Adelaide preparing for Sunday School, her movements admiringly watched by a little Cherokee Indian girl. They were to walk to services together that day. The heroine of the narrative was then teaching in a school for Indian children.

Stepping into the sunshine, the child spoke: "Oh! Miss Locher, I wish it was raining today."

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"If it rained, then I could walk with you under your umbrella."

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By Ken Anderson . . . Zondervan Publishing House, 110 pages, cloth binding, price \$1.50.

THE BEAUTIFUL jacket in which this book comes bound, portrays a boy and girl lounging by an open fireplace, reading. Two pets, a dog and cat, are curled on the rug. The youngsters are engrossed in a story book.

This suggests the atmosphere in which a "Child's Treasure Book" is expected to be read. Children in Christian homes will be intrigued by its contents.

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HENRY MARTYN CONFESSOR OF THE FAITH

By Constance Padwick ...
Moody Press, 254 pages, cloth
binding, price \$2.50.

CHRISTIANS to whom Henry Martyn remains a stranger, have missed a great deal. He emerges from the pages of this book as a man of great humility, the mystic type who accomplished amazing feats because his personality was clothed with power from above ordinary human levels.

A spiritual crisis occurred during his youth while studying at Cambridge. Conceiving Christian service to be a challenge, he volunteered "to climb the steep ascent, to run, to fight, to wrestle." In 1802 he offered himself as a missionary to India.

Four years elapsed before he found a way to reach the field. He finally

formed a contact with the East India Company and reached India in 1806.

Within a year he was busy translating the New Testament into Hindustani ... while supervising other translations into Persian and Arabic.

Hindustani scholars affirm that "all subsequent translations have proceeded upon it, as a work of excellent skill and learning and rigid fidelity."

It is difficult to believe, when viewing Martyn's achievements, that he was only allotted 12 years in which to perform his missionary tasks. During most of this time, he was a sufferer from tuberculosis.

The dynamic, but handicapped Martyn in India ... is quite a different person than friends knew back in England, playing with children, teasing little dogs, engaging in petty pranks and innocent fun.

A record of this transformation is nowhere more noticeable than in the sheafs of paper delivered to Charles Simeon, John Sargent and Mrs. Thomson after his death. His journal told the story of a man surrendered to Christ, lashed by a sensitive conscience, driving himself mercilessly.

Martyn deplored every sinful deed of which he was guilty. No sin was small to him. Misdeeds that others would pass over with little or no thought gouged him to the quick. But this inner sensitiveness and consuming desire to cooperate with the Holy Spirit explains the secret of his power.

Miss Padwick describes the impression that his intimate papers made upon the three friends who read them for the first time. They seemed to have been admitted into the "confessional" of the man's soul.

"They saw laid bare before the heavenly surgeon all the wounds and festering sores of a turbulent soul. They saw the Surgeon's knife and the quivering wince of the penitent spirit; and they caught the ineffable glance of confidence that passed from time to time between the two."

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The reader is taken chapter by chapter, through the several stages of the good man's life.

Miss Padwick entered missionary service in 1916 and immediately left England for Egypt. In 1921 she became associated with Canon Temple Gairdner in Cairo, and later wrote his biography. While there she took up the study of Arabic.

Several years passed, with Miss Padwick devoting herself to Gospel work among the Moslems, until 1937 when she established headquarters in Palestine. Tension became so great that she left there and entered the Sudan ... where she has remained until the present hour.

Aside from its spiritual and historical value, her book, "Henry Martyn, Confessor of the Faith," is more readable and fascinating than a novel.

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If The Defender Family will co-operate, we want to open an account in your joint name. We will call this account: The Defender Family, and will reserve it for contributors after January 1, 1952, who read this column. Your annual receipt will go to you alone, but your help will be included in the general total of The Defender Family account. When you contribute, let us know that you are a Defender reader, so we can give credit as due. We want to report in the March, June, September and December issues of the Defender what the Family is doing for this work.

Doubtless, 20,000 families are reading the Defender. Do we realize our power if we work together? Only \$5 from each of these 20,000 families would raise our entire Budget for 1952 and not hurt any other cause we love, enabling us to enlarge the work for Jesus. Let us exert that power for God. I am counting on you to help.

Your brother in Christ.

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SUNDAY SCHOOL

LESSON NUMBER ONE

February 17, 1952

CHRIST FOR THE HOME

Luke 10:38-42;

John 11:1-45; 12:1-2

MEMORY TEXT: "And whosoever liveth, and believeth in me shall never die." John 11:26.

(1) THE KEY WORD OF THE LESSON IS "THINGS."

The "certain village" of today's lesson is Bethany. The scene is a home of two sisters and a brother, blessed by the presence of the Lord Jesus Christ.

"Martha received him into her house." No greater honor can be conferred upon a family than to receive Christ as guest. Martha, the elder sister, apparently owned the home. She busied herself with eternal cares, perhaps among other things, with the preparation of a meal, while Mary "sat at Jesus' feet" — a pupil, listening to His teachings.

The term, sitting at one's feet, resulted from the custom of an instructor being on an elevation, with auditors seated beneath him. See Acts 22:3. Mary "heard," or rather "kept listening," while Martha did the housework. The latter was "cumbered" or distracted.

"Lord, dost thou not care that my sister hath left me to serve alone?" Here I have so much to do, and this sister of mine won't lift a hand to help me! I too wish to hear your words, but after all, there is work to be done.

"Martha, Martha, thou art troubled about many things." How often we trouble ourselves unnecessarily about things, so many, many things, that divert our time and attention from spiritual matters.

"Mary hath chosen that good part." Not a moral choice between good and evil, but an act of choosing the better by centering interest upon things eternal rather than temporal.

Both women were true-hearted disciples. One was absorbed in the higher, and the other in the lower, of two

ways for honoring their Lord. Mary represents the *contemplative*, and Martha the *active* form of Christian character.

A Church full of Marys would perhaps be as great a handicap as a Church full of Marthas. Both are needed. The one compliments the other.

(2) THE KEY VERSE IS JOHN 11:25.

"Jesus said unto her, I am the resurrection, and the life."

The events recorded in John, chapter eleven, took place many months after the Lord's conversation with Mary and Martha, described above. During the interim, a skillful propaganda had been built up against Him. Now He faces Calvary.

Jewish leaders wished to dispose of Him in advance of the Passover — an annual festival which brought pilgrims to Jerusalem from all parts of the civilized world. If still alive, many people would be sure to come under the influence of His teachings. The raising of Lazarus from the dead delayed their plans.

There were no telephone, telegraph or air mail letter services available to the sisters, for reporting their brother's illness to the Healer of broken hearts and broken bodies. Four days elapsed after Lazarus' death before the Master came their way again.

"We can picture Martha going up each day to the crest of the highway, so she would be able to see Jesus coming; but all in vain. It was like her to keep on watching the road. But Mary sat still in the house." Higley's Commentary.



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Finally, when the Master arrived, the sisters lamented His delay, sobbing out the grief that filled their hearts. This was accompanied by a profession of faith, in the resurrection of the dead, on the part of Martha.

Jesus replied that resurrection life for all believers was something imparted from His Person. "I am the resurrection and the life." Thereupon He performed, what must be considered by human measurements, the most amazing miracle of His earthly career.

(3) THE KEY FACT: JESUS DEARLY LOVES HIS DISCIPLES.

The Master was deeply hurt by the sight of a ruptured family circle. He broke down and wept, showing Himself capable of the deepest affections and emotions on the human side. Spectators said among themselves: "Behold how he loved him!"

What a seal of perfect oneness with all who bear His name! How fortunate for believers that He knows them, and feels for them, on their level... "an high priest touched with the feeling of our infirmities." (Hebrews 4:15)

LESSON NUMBER TWO

February 24, 1952

THREE FAITHFUL DISCIPLES

Mark 9:2; 10:35-45;

Luke 8:49-56; Acts 4:13-22

MEMORY TEXT: "But whosoever will be great among you, shall be your minister." Mark 10:43.

(1) THE KEY WORD OF THE LESSON IS "BOLDNESS."

Three men are silhouetted in today's lesson, against a background of apostolic times — Peter, James and John.

They are introduced during the ecstasy of a mountain top experience (Mark 9:2), while gathering encouragement and inspiration for deep valley trials destined to come later. (Acts 4:18) When severely tested, it is well for us to meditate upon past victories. Faith is thereby strengthened.

Christ had an important mission for the twelve whom He chose to be dis-

ciples. The three mentioned above have been described as "standing at the head of the class."

They were first in knowledge, fellowship and service. They were with Jesus in the home of Jairus (knowledge) . . . and on the Mount of Transfiguration (fellowship). They were particularly active, according to the record given in the book of Acts (service).

But great men have faults. It is to the credibility of Scripture that both the good and bad traits of its heroes are reported. Some of the worst blunders were committed by more important members of the apostolic group.

There is no question but what James, John and their mother misunderstood the true nature of the kingdom, and when and how it would be inaugurated. They thought a great crisis was at hand, in which Jesus would assume a material throne. So the "sons of thunder" were acting with energy and haste. It was a plain case of trying to "play politics." They saw things clearer, and came to understand the spiritual aspect of Christ's kingdom better, after the resurrection.

The fact of the Lord's triumph over death fired His followers with holy zeal. Satanic opposition was encountered. But they spoke with "boldness" — a quality often lacking in twentieth century pulpits.

When Jewish authorities ordered them to stop preaching, they struck back with the words: "We cannot but speak the things which we have seen and heard."

(2) THE KEY VERSE IS MARK 9:2.

"Jesus taketh Peter, James and John, and leadeth them up into an high mountain apart: and he was transfigured before them."

They climbed the slopes of Mount Hermon, but the height of separation was more spiritual than geographical. Moses and Elijah appeared with them.

The transfiguration demonstrates that Jesus belongs, not merely to one generation, but to the ages. He is the head of an eternal order. His pre-existence is set forth by this astounding event.

He had, in centuries past, spoken

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to Moses at Sinai. He had answered Elijah's prayer by sending fire.

Both of these historic figures left this life under extraordinary circumstances. See Deuteronomy 32:49-50; Jude 9 and II Kings 2:11. Their reappearance on the Mount of Transfiguration proves that a relationship exists between faithful service in this life, and future glory in the eternal kingdom.

(3) THE KEY FACT: DISCIPLESHIP DEMANDS LOYALTY.

The biographies of Peter, James and John show that discipleship is predicated upon loyalty to Christ, no matter the cost. They drank of his "cup" and shared His "baptism."

The persecution of Peter is known to every student of early Church history. Tradition says he was crucified hanging downward, instead of upright like his Lord.

James was murdered on orders of Herod. John did not undergo a violent death, but lived a long life of persecution, banishment and torture. In extreme old age, he was left solitary, with little human comfort. He lived a martyr's life, even though he did not die a martyr's death.

LESSON NUMBER THREE

March 2, 1952

BARNABAS, A COMPETENT LEADER

Acts 4:32-37: 9:20-27:
11:19-30: 13:1-4

MEMORY TEXT: "And the hand of the Lord was with them: and a great number believed." Acts 11:21.

(1) THE KEY WORD OF THE LESSON IS "SCATTERED."

Today's lesson opens with a description of the love, interest and affection which early Christians manifested toward each other after Pentecost. "They had all things common."

Shallow thinkers have said that these saints practiced Communism like that of Russia. The two systems are poles apart. One is rooted in hate, the other in love. One would dethrone God, the other seeks to please God. One tortures its followers, the other extends grace to the uttermost limit. One promotes cruel bondage, the other emancipates.

The only similarity is the expression "things common." Those who pooled their material resources after Pentecost,

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did so willingly in order to be free of selfish attachments ... while under Communism, property is confiscated and taken over by the rulers.

Barnabas, an extraordinary leader in the early Church, set a striking example. He was a man of wealth, who "having land, sold it, and brought the money, and laid it at the apostles' feet."

We next find him associated with Paul, a recent convert, formerly Saul of Tarsus, the persecutor. Members of the Jerusalem congregation were reluctant to receive Paul because of his past record. They recalled the death of Stephen and the merciless persecution of other believers.

Barnabas demonstrated a magnanimous attitude and insisted that the former enemy be admitted into the fold. Had it not been for this act, Paul might never have become an apostle and missionary of the Church.

During this period, a person became a candidate for martyrdom if he admitted being a follower of the hated Christ. Believers fled in all directions after the stoning of Stephen. They were "scattered abroad." But instead of extinguishing the Gospel, persecution spread the flame.

A strong Church was established at Antioch about 300 miles north of Jerusalem ... where "disciples were first called Christians." It was largely a Gentile congregation. Barnabas became its leader.

Needing help, and anxious to see Paul's talents used for the advancement of the Gospel, he made a special trip to Tarsus. A few years had elapsed since the introduction was made for the converted persecutor at Jerusalem.

Paul returned with him and they worked together a whole year at Antioch. They shared a delightful ministry. The first missionary program of Church history originated here. Barnabas was also used of the Holy Spirit to straighten out certain doctrinal complications in the congregation.

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(2) THE KEY VERSE IS ACTS 11:24.

"For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

At Antioch, Barnabas was constantly faced with making important, and often very delicate decisions. Being full of the Holy Ghost, spiritually illuminated, he possessed wisdom beyond the range of human intelligence.

This kind of spiritual anointing makes possible the type of leadership that really advances Christ's cause in the world. Without it, Church work cannot hope to rise above humanitarian levels — like any other social club or benevolent institution.

(3) THE KEY FACTS: THE HOLY SPIRIT IS PRESENT TO DIRECT.

The saints, collectively, comprise an organism through which the Holy Spirit operates. His guidance should be constantly sought in conducting the affairs of the Church. Human effort alone, will of necessity fall below the New Testament standard.

We read, concerning the Antioch Christians, "As they fasted, the Holy Ghost said (through one of their number), Separate me Barnabas and Saul (Paul the apostle) for the work whereunto I have called them."

This marked the beginning of the westward march of the Gospel.

THE ACTS OF THE APOSTLES. Studies in Primitive Christianity by W. H. Griffith Thomas. 96 pages. 80 cents. Defenders ... Wichita, Kansas.

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LESSON NUMBER FOUR

March 9, 1952

PAUL'S RECORD OF SERVICE

Acts 20:17-27; 22:3-29;
II Cor. 11:24-33; Phil. 3:4-17

MEMORY TEXT: "But what things were gain for me, those I counted loss for Christ." Philippians 3:7.

(1) THE KEY WORD OF THE LESSON IS "TESTIFYING."

Paul was always in some kind of trouble. He was in frequent conflict with the authorities, because his uncompromising stand for right and truth put him at odds with those who were wrong.

The fall of 57 A.D. found him at Caesarea on the way to Jerusalem. Agabus, a prophet with a dramatic New Testament record, visited him.

Taking Paul's girdle, fastening it around his own hands and feet, he said: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

Friends pleaded with him not to go. Today's lesson explains the tragic fulfillment of Agabus' prophecy.

Paul was taken back to Caesarea and held two years, under circumstances which provided considerable liberty. He had hearings before Felix, Festus and Herod Agrippa ... and would have no doubt been released had he not appealed to Rome.

A difficult voyage was made to Rome during the winter of 59-60 A.D. Friends greeted him upon arrival. Although a prisoner, he was permitted to live for another two years in a hired house, "preaching the kingdom of God with all confidence, no man forbidding him."

His letter to Philemon, the Colossians, Ephesians and Philippians were written in 61-62 A.D. He was given a trial and released.

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During 63 A.D. he made extensive missionary travels and wrote the Epistle to Titus and his first letter to Timothy. New waves of persecution against Christians broke out in 63 A.D.

He was arrested in 65 A.D. and again taken to Rome for trial. Condemned to die, his last piece of writing consisted of a second letter to Timothy. He suffered martyrdom in 67 A.D. on orders of Nero, who was goaded by Poppaea, his Jewish wife.

Blaikie says: "When brought to trial in the presence of a large number of men, he was enabled to make a bold statement of the Gospel. But no defense could avail against the will of Nero. Near the spot now occupied by the English cemetery his head was struck from his body. His friends carried the headless corpse to the catacombs, or subterranean vaults below Rome, to which in after times the martyrs used to flee for concealment. There in some unknown vault lies the body of the greatest of Apostles, awaiting the fulfillment of his own words, 'Death is swallowed up in victory.'"

(2) THE KEY VERSE IS PHILIPPIANS 3:13.

"This one thing I do."

In addition to being a man of profound originality, capable of blazing new trails, he was a specialist. He specialized in one thing, the presentation of the Lord Jesus Christ to everyone, and by every possible means.

"This one thing I do," states very well the principle upon which modern business is conducted. An adage says: "Jack of all trades is master of none." As theologian, missionary and preacher, Paul was a success in the most complete sense of the term ... due in no small measure to the fact that he was completely consumed in one great task.

He was a versatile personality, capable of reaching all kinds and types of people. But he never lost sight of the one mission where his calling placed him ... summed up in these words, addressed to the Church at Corinth, "We preach Christ."

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(3) THE KEY FACT: CHRISTIANS MAY EXPECT TO SUFFER.

Believers live in an unfriendly environment. Satan is the god of this age. This world is no friend to grace. Solomon spoke of the Church in typology, as a "lily among thorns." (Song of Solomon 2:2).

Jesus said: "If the world hate you, ye know that it hated me before it hated you." (John 15:18) Satan's only way for striking Christ, consists in bringing harm to believers ... because the Lord of glory identifies Himself with the humblest believer.

For these reasons it is impossible to interpret success, in Christian service, in terms of prosperity. What often appears failure, in a human sense, is really triumph. Thus Paul, facing martyrdom, could write to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."



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"IT'S A LONG WAY on a cold morning, isn't it?" I said to a friend as we trudged the eight blocks to the college, in zero weather. "I often wish we could move our house a few blocks closer to school!"

"Yes, it really does seem like a long way on a cold morning," she replied, "but you know, the time isn't wasted for me. I've discovered that you can pray as you walk, and I really enjoy the time."

Pray as you walk? It was a new and startling idea to me. But why not, I asked myself. As I considered it, I realized that I walked many miles in the course of a week. Most of that time was wasted. I wouldn't say my mind was a complete blank; I thought about the houses I passed, the people I met, the class to which I was going, the work I must do today. None of it could be considered really constructive, I decided. If I spent that half hour a day talking to God, I wouldn't have to begrudge the time spent in walking.

I tried it. Walking to school, walking to work, I tried talking to the Lord as I went. It seemed easier, sometimes, than kneeling formally in my room and talking to Him. It seemed easier to be frank, to admit my failures, and to ask for help.

The unusual sense of the presence of God has impressed me, too, and seems a common thing to those who practice talking to God as they walk.

Irreverent, you say? Perhaps some will be shocked at the thought of using the sidewalk for prayer-meeting purposes. But surely the injunction to "pray without ceasing" could mean nothing else, and this is an excellent beginning if one would know the Lord as a constant companion.

Don't just walk — walk and pray!

—Grace Rice.

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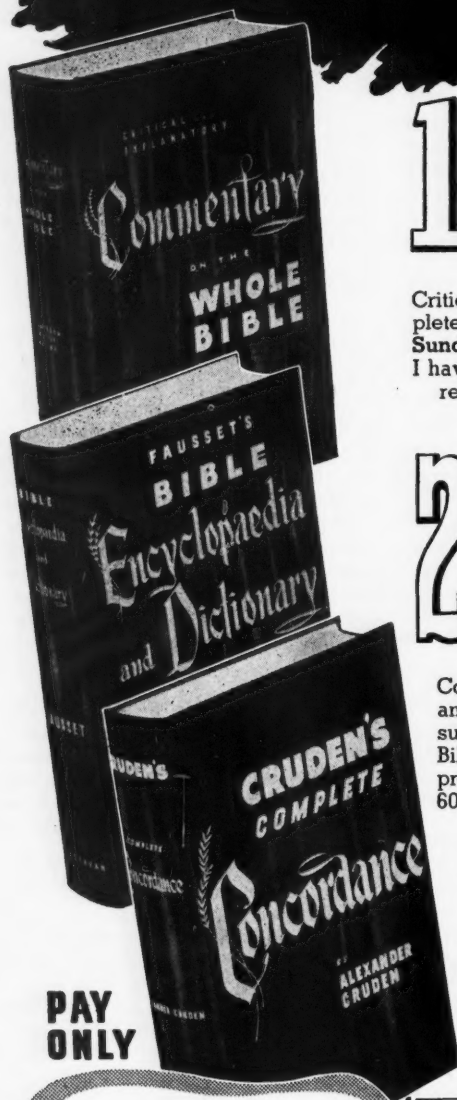
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